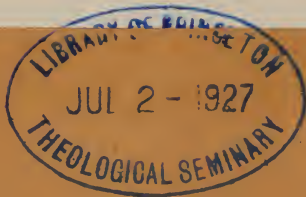


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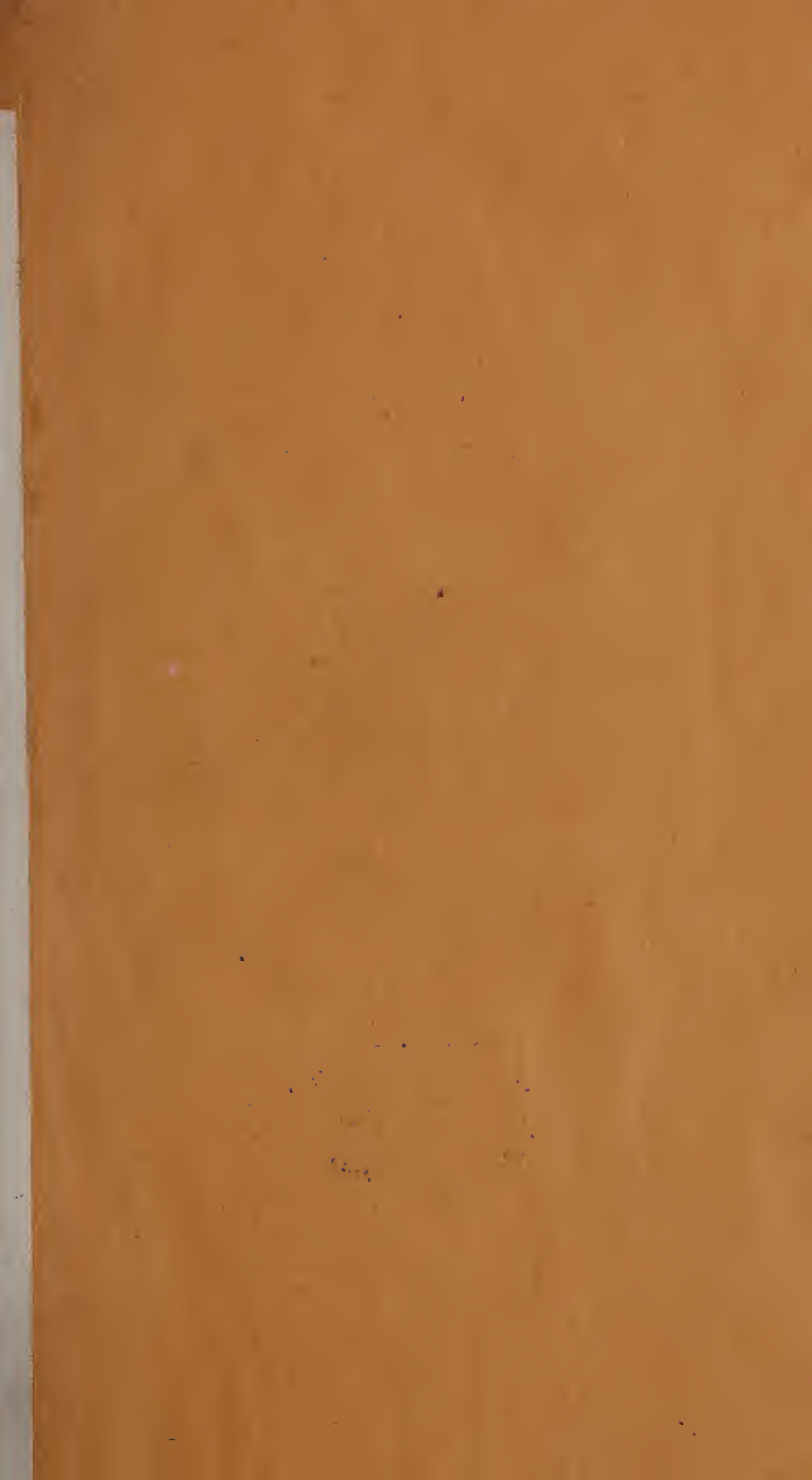


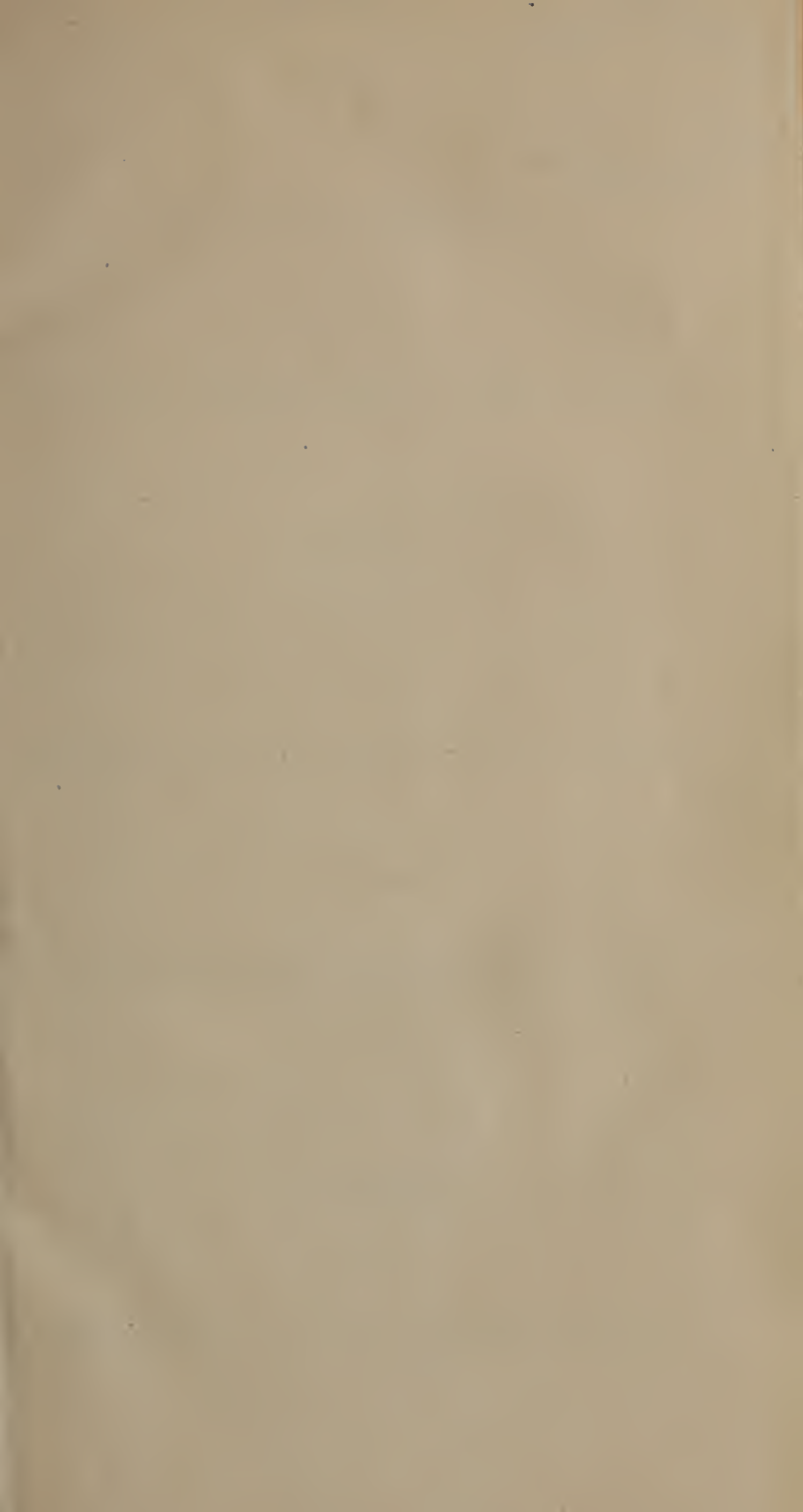
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THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. IV.]

JUNE, 1816.

[No. 10.]

MEMOIR OF THE REV. CLAUDIUS BUCHANAN, D. D.
LATE VICE PROVOST OF THE COLLEGE OF FORT WILLIAM, BENGAL.

[Continued from page 262.]

OUR Memoir left Dr. Buchanan Vice-Provost of the College at Fort William, in Bengal ; to which he was appointed by Lord Wellesley (now the Marquis) who formed the highest expectations from his 'abilities, learning, temper, and morals ;'* in which he was not disappointed. Indeed, it was not for a man of his energy to be inactive, or even to content himself with a regular routine of duty. Dr. B. had not long been here before he projected a tour, which might materially serve the cause of true religion and of the Scriptures. The superintendants of the above college had, before this period, entered into correspondence with intelligent persons, in order to ascertain 'the State of Christianity and of Superstition in Asia ;' but the accounts received were, in many instances, so vague and contradictory, that they could not well be reconciled, much less depended upon. Dr. B. therefore 'conceived the design of devoting the last year or two of his residence in the East, to purposes of local examination and inquiry. With this view he travelled through the peninsula of India by land, from Calcutta to Cape Comorin, a continent extending through 14 degrees of latitude, and visited Ceylon thrice ; and he soon discovered that a person may reside all his life in Bengal, and yet know almost as little of other countries in India (for in-

* Christ. Observer, vol. xii. 553.

stance, of Travancore, Ceylon, Goa, or Madura, of their manners, customs, habits, and religion) as if he had never left England. The principal objects of this tour were, to investigate the state of superstition at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the Jews in the East; and to discover what persons might be fit instruments for the promotion of learning in their respective countries. and for maintaining a future correspondence on the subject of disseminating the Scriptures in India. In pursuit of these objects, the author visited Cuttack, Ganjam, Vizigapatam, Samulcotta, Rajamundry, Ellore, Ongole, Nellore, Madras, Mailapoor, Pondicherry, Cudalore, Tranquebar, Tanjore, Trichinopoly, Aghoor, Madura, Palamcotta, Ramnad, Jaffnapatam, Columbo, Manaar, Tutecorin, Angengo, Quilon, Cochin, Cranganor, Verapoli, Calicut, Tellicherry, Goa, the Pirate Coast, and other places between Cape Comorin and Bombay; the interior of Travancore and the interior of Malabar; also seven principal temples of the Hindoos, viz. Seemachalum in the Telinga country, Chillumbrum, Seringham, Madura, Ramisseram, Elephanta, and Jugger-naut.

‘After this tour, the author returned to Calcutta, where he remained about three quarters of a year longer; and then visited the Jews and Syrian Christians in Malabar and Travancore a second time, before his return to England.’

The Doctor’s visit to the Inquisition at Goa, in 1808, discovers a degree of courage and fortitude not often met with in the clerical profession. It is proper to remark, however, that at this period the forts of the harbour were in the hands of British troops, in order to protect them from the French; but the government was Portugueze, and resided in New Goa, at the mouth of the river, while Old Goa was given up almost entirely to the priests and the Inquisition, whose authority is so above control, that there is no power in India that can even question it. This institution was founded nearly three centuries since; and has been deservedly infamous for the torturing and burning of heretics; on which account it was suppressed by royal edict, in 1775; but was restored in 1779, under some new regulations, which tend rather to conceal than to prevent its cruelties. Old Goa contains a magnificent cathedral, and about 200 churches; and is inhabited by about 2000 priests. Dr. Buchanan, accompanied by two British officers and one Portugueze, in the Regent’s barge, arrived in the city about two o’clock on the Sunday afternoon; and after taking some refreshment, went to view the principal churches, which opened for mass at three o’clock. In the evening the Doctor was introduced by Major Pareira to the chief of the convent of the Augustines, who proved to be himself one of the most active of the Inquisitors. In consequence of this introduction, Dr. B. express-

ing a wish to stop some days at Goa, he was invited to take up his abode here; and actually resided several days in rooms adjoining to those of the Inquisitor himself. During this time he had frequent interviews with him; and often endeavoured to draw him into conversation on the rules and conduct of the Inquisition. After two or three days he had the boldness to shew him the work of Dellon, † in French; and to question him on the truth of its statements.

‘Relation de l’Inquisition de Goa,’ pronounced he, with a slow, articulate voice. He had never seen it before; and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity; and when he came to a certain place, he exclaimed, in the broad Italian accent, *Mendacium! mendacium!* I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. “Other books,” said he, and he looked with an enquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

‘It was on this night that a circumstance happened which caused my first alarm at Goa. My servants slept every night at my chamber-door, in the long gallery which is common to all the apartments, and not far distant from the servants of the convent. About midnight I was awaked by loud shrieks and expressions of terror, from some person in the gallery. In the first moment of surprise I concluded it must be the *Alguazils* of the Holy Office, seizing my servants to carry them to the Inquisition. But, on going out, I saw my own servants standing at the door, and the person who had caused the alarm (a boy of about fourteen) at a little distance, surrounded by some of the priests, who had come out of their cells on hearing the noise. The boy said he had seen a *spectre*; and it was a considerable time before the agitations of his body and voice subsided.—Next morning at breakfast the Inquisitor apologized for the disturbance, and said the boy’s alarm proceeded from a *phantasma animi*,—a phantasm of the imagination.

‘After breakfast we resumed the subject of the Inquisition. the Inquisitor admitted that Dellon’s descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fè were,

† Dellon, a French physician, was thrown into the Inquisition of Goa, for charging the inquisitors with cruelty, in a conversation he held with a priest at Damon, in another part of India. He was thrust into a dungeon 10 feet square, confined two years without seeing any person but the jailor; and then condemned for five years to the galleys. This book has been lately reprinted in English. 8vo. price 6s.

in general, just ; but he said the writer judged untruly of the motives of the Inquisitors, and very uncharitably of the character of the Holy Church ; and I admitted that, under the pressure of his peculiar suffering, this might possibly be the case. The Inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that PICART had published to the world extracts from it, in his celebrated work called ' Religious Ceremonies,' together with plates of the system of torture and burnings at the Auto da Fè. I added that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed ; but that I was concerned to find that this was not the case.*

The Protestant reader will, probably, be surprised that Dr. B. was not for his presumption locked up as close as Mr. Dellon ; but he must recollect that, at this period, both the government and the Inquisition were under the protection of the British military power, under whose sanction Dr. B. had been introduced, and but for which the French would probably have annihilated both the Inquisition and the Portuguese authority in India ; and this is not the only instance in which the Catholic Church, so called, has been protected by British cannon ; for which the Pope himself has expressed his gratitude, in the consecration of a standard for the Prince Regent's Austrian regiment of Hussars.†

But to return to our narrative.—Notwithstanding the above alarm, Dr. B. proceeded in his inquiries ; and succeeded so far as to be permitted to view the great hall of the Inquisition ; and, by a manœuvre, obtained a glimpse of the court while sitting ; but to view the cells and the victims they inclosed, could not be permitted.‡

Soon after this adventure, Dr. Buchanan returned to England. He had designed to come over land, to visit Mesopotamia and Judea ; but was dissuaded, on account of the unsettled state of many of the countries he would have to pass through. As his tour had been in a great measure with a view to ascertain the state of the Scriptures in the East, his report contains the melancholy information of their scarcity, both among the Syrian Christians and the Catholics. Among a colony of 2000 priests in the colleges of Goa, he laments ' a total eclipse of scriptural light.' ' I pass an hour sometimes,' he says, ' in the spacious library of the Augusti-

* Christian Research. 10th ed. p. 166.

† See Evan. Mag. for Feb. last, p. 69.—The writer cannot but remark what an easy method the Pope has of paying his debts of gratitude to his benefactors, without expense to himself. On leaving Genoa lately to return to his metropolis, he vastly delighted the poor Genoese, by promising, both to them and to their families, a full remittance of their sins, in the article of Death !

‡ We are happy to hear that this Institution has been since abolished.

nian Convent, and think myself suddenly transported into one of the libraries of Cambridge. There are many rare volumes; but they are chiefly theological, and almost all of the 16th century. There are few classics; and I have not yet seen one copy of the original Scriptures, either in Hebrew or Greek. It was, however, ascertained that some of the priests would be glad to receive the Bible, either in the Latin or Portuguese languages.

Another object of Dr. B.'s Eastern Tour was to procure ancient and valuable copies of the original Scriptures; and he succeeded in procuring several Hebrew and Syriac MSS. which he deposited in the University of Cambridge, and employed Mr. Yeates (Editor of the Hebrew Grammar) in arranging and collating them. In 1812 Mr. Yeates produced, accordingly, a quarto volume, which was printed at the University Press, under the following title:—"The Collation of an Indian Copy of the Pentateuch, with Preliminary Remarks, containing an exact Description of the MS. and a notice of some others, Hebrew and Syriac. Also a Collation and Description of a MS. koll of the Book of Esther, and the Magillah of Ahasuerus, from the Hebrew Copy, originally extant on the brazen tablets of Goa;" with a Translation by the Collator, and a Preface by Dr. Marsh, the Editor of *Michaelis*.

Beside this testimony of respect to his *Alma Mater*, Dr. B. had offered 500*l.* each for Prize Essays at both Universities, on propagating Christianity in India. That at Oxford was awarded to the Rev. H. Pearson; but that at Cambridge, by Mr. Cunningham, failed, owing to its being delivered too late to the Examiner; but both were printed, as were several other prize essays and poems on collateral subjects.

Dr. B. by the enjoyment of a liberal income in India, which he managed with economy, came over to England in circumstances very different from those in which he went. Part of his property, we have seen, was dedicated to the cause of Christianity and Sacred Literature. He was not, however, unmindful of his personal obligations to Mr. Thornton. Before his return he remitted to that gentleman *£*. 400, being the sum expended on his education, with the warmest expressions of gratitude, and with the more pleasure, as it would enable that benevolent gentleman to shew the same kindness to some other poor and pious student. By the same conveyance he also remitted *£*. 50. to the friend who had first directed his steps to St. Mary Woolnoth's, having heard that a series of dark providences had brought him into circumstances of necessity, which continuing after Dr. B.'s return, he empowered a friend to pay him a small annuity weekly; and at his death gave *£*. 20 additional for his funeral expenses.

After his return to England, Dr. B. intimated a wish to make a second Eastern Tour to Mesopotamia and the Holy Land. In the former country he had the names of an hundred churches, which he had a desire to see, and afterwards to visit the Syriac

Prefs at Mount Lebanon, to touch at Alexandria, from thence to proceed to Greece and the Isles of the Archipelago; and the whole with the same views of encouraging sacred literature and the circulating of the Scriptures. The debilitated state of his health, however, not permitting him to undertake this journey, he employed himself usefully in promoting the same cause at home. Latterly he retired to the village of Broxbourne, in Kent, and devoted usually nine hours a day to prepare an edition of the Syriac Scriptures, for the use of the Syrian Christians in India. In January last he was summoned to attend the grave of his friend and patron, Henry Thornton, Esq.; and on the ninth of the next month he was called suddenly to follow him to the world of happy spirits, at the age of forty-eight years; but if the length of his life were calculated from the number and variety of his services in the cause of religion, he must be pronounced much older.

His literary productions, indeed, were not numerous; but they were all directed to one point, the promotion of Christianity in the East. His principal work was that very interesting one, the *Christian Researches*, which has gone through a number of editions. Beside these, he printed an account of the First Four Years of the College of Fort William, and several Sermons, which have been since collected into a volume, one of which was for the Church Missionary Society; and another (the *Star in the East*) which was preached at Bristol on his return from India, has passed through many editions, and excited much of the public attention to Eastern Missions.

A favourite object with Dr. B. was, an Ecclesiastical Establishment for British India. His Memoir on this subject was, we believe, his first publication. In his *Christian Researches* he has printed a letter from Bishop Watson on the same subject; and one of his last publications was an appeal to Parliament on the importance of a Colonial Establishment in India. Our opinion on this and the Doctor's other publications, may be seen in the preceding volumes of our Magazine referred to below.* He lived to see his wishes on the above subject realized, in part at least; and a Bishop and two Archdeacons appointed for India a little before his death.

The Doctor was twice married. His first wife died, as already mentioned, on her passage to England; and his second was a Miss Thompson, the daughter of Mr. Thompson, of Purby Hall, near Boroughbridge, in Yorkshire, whom he married after his

* See *Evangel. Mag.* xvi. 80. xviii. 403. xix. 269. xxi. 145, 385. xxii. 147.

Our Reviews of Dr. B.'s Works will be found as follows:—*Memoirs of an Ecclesiastical Establishment for India*, vol. xvi. p. 80. *Æras of Light*, xix. 269. *Missionary Sermon*, xviii. 403. *Apology for Christianity in India*, xxi. 385. *Colonial Establishment*, xxi. 145. *Address to Missionaries*, xxii. 147.

return to England ; but he had no children by her ; and the lady herself died before him.

As to the Doctor's character, it is already so well established, both for piety and learning, as to need no encomium. An intimate friend of his, to whom we are indebted for some of the materials of this Memoir, observes :—' He carried about him a deep sense of the reality of religion as a principle of action : with him it was more than notions ; and from various conversations which I recollect with him, I could strongly infer how much he laboured to possess purity of heart.'

Extracts from the English Baptist Magazine.

MISSIONARY RETROSPECT, &c.

BAPTIST MISSION.

LETTERS have been received, from the Missionaries in India, which mention the safe arrival of the Rev. Mr. Yeates, and of the welfare of the Missionaries in general. Mr. Felix Carey has been treated with uncommon kindness by the Burman government, who have liberally, so far as money would go, repaired his losses. His Burman Dictionary, which, it was supposed, was lost in the ship with his wife and children, has been providentially recovered ; and the translation of the New Testament was left with Mr. Judson. The printing press, also, was preserved, though the Burman types were irrecoverably lost. Mr. Carey was at Calcutta, in the service of the Burman government. The society are about to send a missionary to Ceylon, to assist Mr. Chater.

Extract of a Letter from Mr. ROWE to Mr. SAFFERY.

Digah, Dec. 15, 1814.

WE have seen the Rev. Mr. Corrie in his way to Calcutta, from whence he intends proceeding to England. God has greatly blessed his labours among the natives at Agra ; and it is a great trial to him to leave his work. His Majesty's 24th regiment is now on the frontiers of Napaul, and we are anxiously waiting to hear from them. We had many happy seasons with our brethren in the regiment, while at Dinapore. Had they remained a little longer, I have no doubt but the congregation would have increased, and we should have been under the necessity of enlarging the place they built for public worship. Previous to

their departure, two or three had been proposed for baptism, but did not join the church, as the time they allow for candidates had not expired. The brethren say, they have no trouble to watch each other for the purpose of seeing whether their outward conduct agrees with the gospel or not; for any thing of this sort flies through the regiment almost like lightning. There are many pious men in this church. The day three weeks after we had buried my Elizabeth, we did the same with our dear brother Gibson, their first pastor. He died triumphantly. All the brethren obtained liberty to attend his funeral. Two of their officers were present. A small monument is to be erected over his grave. On the following Lord's day, I preached a funeral sermon for him in their place of worship. There were upwards of 300 present.

After his death they chose brother Colfell for one of their pastors, who was set apart to the work at our place, at Digah. The ministers present on this occasion, would have presented a singular appearance in your table pew. Brethren Moor, Thompson, and myself in black, brother Worrel, who is drum-major, in a green jacket trimmed with silver lace; brother Brett, who is one of the band, in a white jacket, with cord of various colours; and brother Colfell, who is a corporal, with a red jacket trimmed with white. A sabbath or two before they left, I administered the Lord's supper to them, in their own place of worship. It was the first time they had it among themselves. There were many spectators present; and, to use our brethren's expression, it caused much talk about their King, in the barracks.

We had several meetings for prayer with them previous to their going. Our hearts were united in love, and our parting was affecting on both sides. May the Lord be their shield in the day of battle! Our Digah congregation continues much as usual. We have lately restored our native brother, Brindabund, who, with Rampresad, is very active in proclaiming the glad tidings of salvation. We have a Byragee, and another native, who give us some hope. The former has cut off his beard, and eats with our brethren. Our native brethren are of great use to us in superintending the Hindoostanee schools. Brother Thompson has lately baptized a country-born young man, of the name of Fowles. He lives near Gyah, which is about sixty miles to the southward of us. In connexion with an elder brother he owns fifteen villages. We hope this will be an opening for the preaching of the gospel in the vicinity of Gyah, which is a very populous city.

AUXILIARY SOCIETY, GLASGOW,

In aid of the Baptist Missions and Translations in India.

AT a meeting, held in the hall of the Black Bull Inn, Glasgow, on the 5th of November, it was unanimously resolved, to form a society with the above designation. The funds of this

society are to be applied to the support of the mission in general, including the schools and translations; or of the schools, or translations of the scriptures, in particular, as the subscribers shall direct.

The meeting was numerously and respectably attended. John Morrison, Esq. of Craigends, being called to the chair;—the Rev. Greville Ewing, the Rev. Dr. Balfour, the Rev. Thomas Chalmers, the Rev. Ralph Wardlaw, and Dr. Ja. Watt, addressed the assembly. All the motions were carried with the most cordial unanimity; while the liberality and harmony so eminently displayed in the addresses, and which regulated the whole proceedings, evinced how deeply all those who were present felt interested in the success of the society. About £300. has been already subscribed.

YORK AND LANCASHIRE SOCIETY.

ON Wednesday, the 1st instant, was formed, at York-street Chapel, Manchester, a society for aiding the Baptist Missionary Society in its great objects, and denominated, *The Yorkshire and Lancashire Assistant Baptist Missionary Society*. Mr. Langdon, of Leeds, preached, on the preceding evening, from Luke ii. 32. *A light to lighten the Gentiles: and the glory of thy people Israel*. On the Wednesday morning, Dr. Fawcett, of Hebden Bridge, preached from Isaiah lii. 10. *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God*. Mr. Henry Pope was then called to the chair, and the society was formed by passing various resolutions. Mr. W. Hope, of Liverpool, was chosen Treasurer, and Mr. W. Stephens, of Manchester, Secretary to the Society. In the evening, Mr. Steadman, of Bradford, preached from Psalm lxxii. 17. *Men shall be blessed in him: all nations shall call him blessed*.

More than twenty ministers were present on the occasion; and many persons attended from different congregations, both in Yorkshire and Lancashire. All present appeared to enter warmly into the spirit of the great object: and, we trust, the effect of the meeting will be, in the numerous churches of these counties, a growing zeal for the spread of the gospel among the nations of the earth. Nearly £200. were collected on the occasion.

The society agreed to meet again on on the first Wednesday in September, 1816, at Liverpool.

[Similar societies have been formed in Wales. We give the following Account of a Meeting of Ministers, &c. extracted from the English Baptist Magazine, as a specimen of the missionary spirit in that principality.]

At a meeting of Ministers and a few Members, Deputies from the three Welsh Associations, held at seven in the morning, and adjourned to three in the afternoon, at the Baptist Meeting-house, on Wednesday, July 19, 1815, the Rev. Dr. Ryland in the chair, the following Resolutions were proposed and carried:—

Resolved, 1. That it appears desirable to this meeting, that every exertion should be made, throughout the principality of Wales, to assist in the propagation of the gospel in India, in Ireland, and in the darker places of our own country.

2. That in order to the accomplishment of this object, the principality should be divided into six districts, *viz.* two in each association; that an annual meeting be held in each of these districts, and that one minister from each district in South Wales, be appointed to preach at each of those annual meetings: and, that as many as can attend, do-assist the brethren in North Wales.

3. That it is highly desirable, that each minister, throughout Wales, should endeavour to get as many annual subscribers as he can, towards the support of this society; and that an annual subscriber of 10*s.* 6*d.* shall be considered as a member of the Welsh Baptist Missionary Society in each district; and every contributor of five guineas at once, shall be considered as a member for life.

4. That a committee, to manage the concerns of this society, and the time and places for holding the next missionary meetings, in each district, be fixed upon at the next public meetings of ministers in each association in Wales.

5. That the cordial thanks of this meeting be presented to the Rev. Messrs. Kemp, Luke, Davies, and their congregations, for the use of their respective places of worship, and liberal contributions in furtherance of the designs of this meeting.

6. That the grateful acknowledgments of this meeting be presented to the Rev. Dr. Ryland, and the Rev. Messrs. Hall and Roberts, for their ready attendance, and most able assistance, on the present occasion.

7. That the Rev. J. Harries, of Swansea, be requested to draw up a short address to the Baptist churches, and other friends to missionary exertions, in favour of the object of the above resolutions; the same to be printed both in the Welsh and English languages, and sent to all the churches in Wales.

J. RYLAND, D.D. Chairman.

T. WALTERS, Treasurer.

J. HARRIES, Secretary.

We understand, that, since the meeting, the money collected— (£272. 2*s.* 11*d.*)—has been divided between the Baptist Mission, the Baptist Irish Society, and the Fund for the support of Itinerants in the English parts of South Wales.

AMERICAN INTELLIGENCE.

A FEW days since I received a letter from the Rev. Thomas Brook, of Baltimore, in Maryland. It contains pleasing information of the progress of God's work throughout the American continent. It was accompanied with the "First Annual Report of the Baptist Board of Foreign Missions for the United States;" some notice of which was given in your last number.

Scattered through the report are interesting accounts of *Female Societies* formed in aid of missions. I cannot believe, that the American ladies are superior to the British in any thing great or lovely, in knowledge, in piety, in humanity, or in zeal. Shall the Americans carry away the palm of victory, without a contest? Through the medium of your magazine let me state to my fair countrywomen, what their transatlantic sisters are doing. I ask them to consider it; and feel and act as they have done hitherto; and much will be effected. At New York is a Baptist Female Society for the Promotion of Foreign Missions. At Cincinnati, in the Ohio, is another. At Fredericksburg is another. At Boston, so far back as October 1800, was formed a Female Society for Missionary Purposes. At Providence, Rhode Island, the Baptist ladies formed the *Mite Society*, in Nov. 1806, by which 800 dollars have already been collected. At Charleston, S. Carolina, is the Wadmalaw and Edisto Female Mite Society. Many similar institutions exist, says the report, of which no particular intelligence can be furnished. The American Baptists have selected the large, populous, and central empire of Burmah for the first field of their missionary efforts. On this ground, they will unite with their English brethren, and employ their conjoined exertions to diffuse the knowledge and love of our Redeemer, among a most depraved and degraded part of the human species. Mr. Judson, resident there, has been adopted as their missionary, and Mr. Hough, in America, has lately been designated to be his fellow-labourer in Burmah.

It is delightful and profitable to notice the coincidences of providential arrangement, and of divine influence. A very striking evidence is furnished by this report, that, about the same time, and on both sides of the Atlantic, a divine energy was exerted upon the Baptist denomination, to excite a spirit of love, and zeal, and active operation among themselves, as a body, in behalf of Christ's kingdom at large. In May, 1814, was held the first meeting of the Baptist Missionary Convention in America. About the same time, was held the public annual meeting, in London, of the Baptist Union. Our American brethren have caught the flame which has been burning and spreading in our land these 20 years. May they nourish and increase it, till all their neighbours see its brightness, and feel its warmth.

The death of Sutcliff is respectfully mentioned in the report. What will be the impression on the American shores, when the mournful intelligence is spread that Fuller also has been called home by his Master, from his works of faith, and labours of love? At this very time, when we feel most acutely our need of aid, of advice, of comfort, of encouragement, intelligence reaches us, that our American brethren are embarking their strength in the same arduous contest. Let us then be fellow-helpers in the Lord, and combine our every effort to spread the triumphs of the cross from pole to pole. Amen, let the earth be filled with Immanuel's glory. I am yours, &c.

Liverpool.

J. L.

INTELLIGENCE FROM BURMAH.

Extracts from MRS. JUDSON'S Journal and Letter to her Sisters, dated at Rangoon, began Sept. 2d. 1814, and continued till September, 1815.

Dear Sisters,

NOT more refreshing to the thirsty lips of the sons of Africa is the cooling stream; not more luxurious to the meagre, half-starved, native Andaman is a morsel of food, than your letters to our weary, and almost famished social feelings. Two long years and a half had elapsed since we left our native country without our hearing one word from any of our American friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single Christian friend, or female companion of any kind.

Our home is in the Mission house built by the English Baptist Society, on the first arrival of Messrs Chater and Carey in this country. It is large and convenient, situated in a rural place about half a mile from the walls of the town. We have a garden inclosed, containing about two acres of ground full of fruit trees of various kinds. In the dry season, our situation is very agreeable; as we often enjoy a pleasant walk, within our own [inclosure,] or in some of the adjoining villages.

September 20. This is the first Sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we felt the command as binding, and the privilege as great as if there were more, and we have indeed found it refreshing to our souls.

December 11. To-day, for the first time, I have visited the wife of the Viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently, we had to wait some

time. But the inferior wives of the Viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her Highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe at her mouth smoaking. At her approach, all the other wives took their seats at a respectful distance, and sat in a crouching posture without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying, she was unwell. One of her women brought her a bunch of flowers, of which she took several and ornamented my cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife, (meaning by this, whether I was the highest among them,) supposing my husband like the Burmans had many wives; and whether I intended tarrying long in the country, &c.

When the Viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe, and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, [her Highness] again took my hand, told me she was happy to see me, that I must come to see her every day; for I was like a sister to her. She led me to the door, and I made my salam and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her when perhaps it would not be possible for Mr. Judson to get access to the Viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with government people as possible, as our usefulness will probably be among the common people. Mr. Judson lately visited the Viceroy, when he scarcely deigned to look at him, as English *men* are no uncommon sights in this country; but an English *female* is quite a curiosity.

January 11, 1815. Yesterday we left the Mission house, and moved into one in town, partly through fear of robbers, and partly for the sake of being more with the natives, and learning more of their habits and manners. We shall also be in a way of getting the language much quicker, as we shall hear it spoken much more frequently than we could in our other house.

Jan. 18. Our ears are continually filled with the intelligence of robberies and murders. Last night a band of 15 or 20, attacked a house very near the one we had just left; and after stabbing the owner, robbed the house of every thing they could find. The robbers were armed with large knives, spears and guns, which put all the people around in such fear, that none dared to go to the assistance of the sufferers. This evening Mr. Judson and myself went to see the poor man who was stabbed. We found him lying in his bed in great distress, surrounded by his Burman friends, who appeared to sympathize in his affliction. The poor man was

anxious to know if Mr. Judson could tell whether he would live by feeling of his pulse; but Mr. Judson told him he was not a doctor.

The Viceroy is very much enraged at this daring attempt, and has sent one of his principal officers with three hundred men in search of them. All these things teach us the great need of the gospel among this poor people. They also teach us the need of being constantly prepared for a sudden violent death. O that the time may soon come when this people will be able to read the scriptures of truth in their own language, and believe in that Saviour who is not only able to save them from such dreadful crimes, but to save their immortal souls from eternal misery.

Jan. 20. In consequence of the robbery committed a few days ago, the Viceroy ordered seven thieves to be executed. It was dark when they arrived at the place of execution. They were tied up by the hands and feet, and then cut open, and left with their bowels hanging out. They are to remain a spectacle to others for three days, and then to be buried. Their immortal souls entered the eternal world, without having ever heard of him who was put to death as a malefactor.

A native of respectability came into our house soon after the execution, and Mr. Judson asked him where the souls of the robbers were gone? He said he did not know; and asked, if the souls of wicked men did not enter into other bodies, and live in this world again? Mr. J. told him no, but they were fixed immoveably in another state of existence.

Jan. 22. To-day we have witnessed the Burman ceremonies of burying a person of rank and respectability. He was nephew to the present Viceroy, and son of a neighbouring governour. He was killed in Rangoon accidentally by the discharge of his gun. The procession was formed by a number of Burmans armed with spears and bamboos to keep the croud in order. Some of the inferior members of government next, then all the articles of use and wearing apparel of the deceased; such as his beetle box, drinking cup, spitting pot, looking glass, &c. The father and train preceded; the wife, mother and sisters followed the corpse in palankeens. The Viceroy, wife, and family on large elephants, concluded the procession. The croud followed promiscuously; it was very great. All the petty governours and principal inhabitants of Rangoon were present; yet there was as perfect order and regularity as there could have been in a Christian country. The corpse was carried some way out of town, to a large pagoda, and burnt, when the bones were collected to be buried. At the place of burning, great quantities of fruit, cloth and money were distributed among the poor, by the parents of the youth who died.

Jan. 27. To-day we were informed of the assassination of

the governour of the country the other side of the river. (On the opposite of the river there is a province of the Burman empire, governed by one who is not under the control of the Viceroy of Rangoon.) He was returning from the great funeral above mentioned, had nearly reached his house, when a man on a sudden started up, and with one stroke severed his head from his body. In the bustle and confusion of his attendants, the murderer escaped. The assassin, however, was found, and the plot discovered. It had its origin with the head steward of the governour, who intended, after the execution of his master, to seize on his property, go up to the king, and buy the office which his master had lately sustained. He was put to the torture, and the above confession extorted from him. He was [afterwards] put to death in a most cruel manner, having most of his bones broken, and left to languish out his miserable existence in a prison in chains. He lived five or six days in this dreadful condition. All who were concerned with him were punished in various ways. All the immense property of this governour goes to the king, as he left no children, though several wives remain.

Sabbath-day, March 20. To-day as usual we came to our house out of town, that we might enjoy the Sabbath in a still quiet way. We had but just arrived when one of the servants informed us that there was a fire near the town. We hastened to the place whence the fire proceeded, and beheld several houses all in flames, in a range which led directly to the town; and as we saw no exertions to extinguish it, we concluded the whole town would be destroyed. We set off immediately for our house in town, that we might remove our furniture, and things that were there; but when we came to the town gate, it was shut. The poor people in their fright had shut the gate, ignorantly imagining they could shut the fire out, though the walls and gate were made entirely of wood. After waiting, however, for some time, the gate was opened, and in a short time we removed in safety all our things into the mission house. The fire continued to rage all day, and swept away almost all the town, walls, gates, &c. We felt grateful to God, that not a hair of our heads was injured; and that while thousand of families were deprived of a shelter from the burning sun, we had a comfortable house, and the necessaries of life. Though we are here exposed to thieves and robbers, yet He who has preserved us in every emergency is still our trust and confidence, and is still able to protect us. We feel that our privileges and enjoyments are so far superior to all around us, that instead of complaining of our privations in this heathen land, we feel thankful for the many and great mercies we enjoy.

April 16. Mr. Carey has lately returned from Calcutta, and much refreshed our minds with letters and intelligence from our friends there. We are so much debarred from all social inter-

course with the rest of the Christian world, that the least intelligence we receive from our friends is a great luxury. We feel more and more convinced, that the gospel must be introduced into this country through many trials and difficulties, through much self-denial and earnest prayer. The strong prejudices of the Burmans, their foolish conceit of superiority over other nations, the wickedness of their lives, together with the plausibility of their own religious tenets, makes a formidable appearance in the way of their receiving the strict requirements of the gospel of Jesus. But all things are possible with God, and he is our only hope and confidence. He can make mountains become valleys, and dried places streams of water.

Aug. 20. To-day Mr. Carey, wife and family left us for Ava, where they expect to live. We are now alone in this great house, and almost alone as it respects the whole world. We are daily expecting dear brother and sister —, when we hope our lonely hours will be more than repaid with their society. If it were not that Burmah presents such an unbounded field for missionary exertions, we could not be contented to stay in this miserable land.— But we are convinced that we are in the very situation which our heavenly Father would have us to be: and if we were to leave it for the sake of enjoying a few more temporal comforts, we should have no reason to expect his blessing on our exertions.

We frequently receive letters from our Christian friends in this part of the world, begging us to leave a field so entirely rough and uncultivated, the soil of which is so unpromising, and enter one which presents a more plentiful harvest. God grant that we may live and die among the Burmans, though we should never do any thing more than smooth the way for others.

Sept. 3. Heard the dreadful intelligence of the loss of Mr. Carey's vessel, wife, and children, and all his property! He barely escaped with his life. How soon are all his hopes blasted! He set out to go to Ava in a brig which belonged to the Burman government, had got his furniture, medicine, wearing apparel, &c. on board. The brig had been in the river about ten days, when she upset, and immediately went down. Mrs. Carey, two children, all the women servants, and some of the men servants who could not swim were lost. Mr. Carey endeavoured to save his little boy (3 years old); but finding himself going down, was obliged to give up the child.— Thus far from my journal.

As it respects ourselves, we are busily employed all day long, and I can assure you we find much pleasure in our employment. Could you look into a large open room which we call a verandah, you would see Mr. Judson bent over his table covered with Burman books, with his teacher at his side; a venerable looking man in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long without hardly any cessation.

My mornings are busily employed in giving directions to the servants, providing food for the family, &c. At ten my teacher comes, when (were you present) you might see me in an inner room, at one side of my study table, and my teacher the other, reading Burman, writing, talking, &c. I have many more interruptions than Mr. Judson, as I have the entire management of the family. This I took on myself for the sake of Mr Judson's attending more closely to the study of the language: yet I have found by a year's experience, that it was the most direct way I could have taken to acquire the language, as I am frequently obliged to talk Burman all day. I can talk and understand others better than Mr. Judson, though he knows really much more about the nature and construction of the language than I do.

— A new Viceroy has lately arrived, who is much beloved and respected by the people. He visited us soon after he arrived, and told us we must come to the Government house very often. We have been once or twice since, and were treated with much more familiarity and respect than Burmans are. After he had moved into his new house, he gave an invitation to all the English and Frenchmen to dinner. We did not dare to refuse, and went. The Viceroy and wife did every thing in their power to amuse the company. Among other things was music and dancing. The elegance of their dancing consists, in moving and turning every joint in their hands, arms, and feet in consonance with the music. The wife of the Viceroy asked me if I knew how to dance in the English way? I told her that it was not proper for the wives of priests to dance. She immediately assented, and thought that a sufficient reason why I should not dance. She then asked what kind of a teacher Mr. Judson was. I told her (speaking in their idiom) that he was a sacred teacher, that is, a teacher of the will of the true God. She looked at him with much respect; and several times afterwards, when any of her relatives came in, she would point at Mr. Judson, saying he was a teacher of the law of God, and that I was his wife.

The Burmans have a very great regard for their priests. They consider them an higher order of beings than other men; this was the cause of the marked attention we received from her Ladyship.

I wish I could write you something about the conversion of the Burmans, or their eagerness to hear the word of life. Mr. Carey has never attempted to preach among the natives, so that we are hardly able to judge how the gospel would be received when publicly preached. Yet the firm belief of the Burmans of the divine origin of their religion, to human appearance renders it improbable that they would willingly receive the gospel. We often converse with our teachers and servants on the object of our coming into this country, and tell them if they die in their present state they will surely be lost. But they say, our religion is good for us, theirs for them. But we are far from being discouraged. We are sensible that the hearts of heathens as well as christians are in the hands

of God, and in his own time he will turn them unto him. Much wisdom and prudence is necessary in our present situation. A little departure from prudence might at once destroy the mission.

We still feel happy and thankful, that God has made it our duty to live among the heathens. Though we have met, and continue to meet with many trials and discouragements, yet we have never for a moment been sorry that we undertook this mission.

This climate is one of the most healthy in the world. There are only two months in the year when it is severely hot. We doubt not but you pray much for us in this miserable land, deprived of all Christian society. We need much, very much grace, that we may be faithful, and bear a faithful testimony to the religion of Jesus.

Adieu, my sisters. May God be with you, and grant you much of his presence, is the sincere and ardent prayer of your still affectionate sister,
N. JUDSON.

Connected with the preceding are a few lines from Mr. Judson, from which we add the following extract, dated March 17, 1815.

There is not an individual in the country that I can pray with, and not a single soul, with whom I can have the least religious communion.† I keep myself as busy as possible all day long from sunrise till late in the evening in reading Burman, and conversing with the natives. I have been here a year and a half; and so extremely difficult is the language, perhaps the most difficult to a foreigner of any on the face of the earth, next to the Chinese, that I find myself still very inadequate to communicate divine truth intelligibly. I have in some instances been so happy as to secure the attention, and in some degree to interest the feelings of those who heard me; but I am not acquainted with a single instance in which any permanent impression has been produced. No Burman has, I believe, ever felt the grace of God; and what can a solitary, feeble individual or two expect to be the means of effecting in such a land as this, amid the triumphs of Satan, the darkness of death? The Lord is all-powerful, wise and good, and this consideration alone always affords me unfailling consolation and support.

Adieu, &c.

A. JUDSON.

† Mrs. J. was gone to Madras for the sake of medical assistance. She has since returned.

N. B. The reader is desired to notice, that the *dates* in Mrs. J's. journal are a year forward of what they should be. Ed.

MR. LAWSON.

INTELLIGENCE has been received, that brother Lawson has full permission from the officers of the East India Company, to continue at Serampore. He has made an important improvement in the Chinese types; changing them from wood to metal, and from a broad size requiring much paper to receive the impression,

to a narrower but distinct and elegant proportion. Some beautiful specimens of the improvement have arrived in America, particularly the Gospel of John.

The health of brother Lawson, was sometime ago precarious. It is now confirmed. The symptoms he had of a liver complaint have vanished.

The Rev. Mr. May, of the London Missionary Society, is most usefully engaged at Chinfurah. Several hundred of Hindoo children are, with the assistance of several Brahmans, by him daily instructed.

Extract of a Letter dated Colebrook, Jan. 31, 1816,
to the Rev. J. M. WINCHELL, Boston.

Rev. and dear Brother,

I HAVE NOT forgotten your request, at the time you visited us, that I would write you some account of the reformation. You will permit me first to mention, that this church was constituted in the year 1794, with no more than 15 members; and about the same time your unworthy friend was ordained to the pastoral charge of this little flock. Since that time we have much reason to say, the Lord has been our Shepherd. He has several times granted us refreshing seasons; and when there appeared to be no uncommon attention amongst the people in general, he has added some to our number every year. Thus has he caused us to believe, even in our darkest seasons, that his eye was over us for good.

As there is no Baptist church near us to the eastward or westward, our church has spread itself into the adjoining towns for seven or eight miles in these directions; and Lord's-day meetings have been kept up by our brethren, with occasional preaching, in both the extreme parts of the church.

At no former period have we been visited in a manner so powerful and so general as at the present. About the first of May, an unusual solemnity appeared upon the minds of the people, and some in this part of the church were deeply wrought upon by the power of the Holy Spirit: but the instances were few until the latter part of the month, when the shower of divine grace began to descend more copiously upon the western branch of the church. Some of the most giddy and thoughtless youth were arrested in their career of vanity and sin; their thoughts were turned to the solemnities of death, judgment and eternity! Their eyes were opened to see their lost condition, and they were constrained to cry, "what shall we do to be saved?" Some were soon brought to a humble reliance on the Saviour of sinners, and to rejoice in the truth as it is in Jesus. O who can limit the Holy One! The blessed Saviour came "not to call the righteous, but sinners to repentance."

From this western extremity of the church the work appeared to

spread in almost every direction ; but eastward most powerfully ; moving on with a steady and irresistible progress ; and embracing sinners of various denominations, of almost every age and character, from children of 6 or 7, to those who have spent four score years in rebellion against God. Thus conquering and subduing his foes, has Prince Immanuel most gloriously passed through the midst of us. Not like earthly conquerors, does the King of Zion mark his way with blood, and leave behind him ruin, poverty, tears and desolation ; but he conquers only to save ; and joy and gladness, plenty and thanksgiving, and songs of praise attend his triumphant course.

Ninety-six precious souls have already been added to this church since the work began. Nearly thirty others have given us satisfactory evidence of a change of heart. Not far from eighty have been added to the Congregational church in this place, which has shared largely in this refreshing season ; and a large number of hopeful converts among them have not yet made a public profession. The work did not make its appearance amongst them until September ; but it has been more rapid with them than with us.

Many others have joined the adjacent churches of different denominations ; for the operations of the Holy Spirit have not been confined within a narrow compass. In fine, the most aged of our inhabitants have never before witnessed such an extensive and powerful work of God in this part of the land.

O my dear brother, how can I express my gratitude to God, for such things as he has caused my eyes to see, my ears to hear, and my heart to feel, within these few months past ?

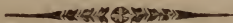
During the last six months I have generally been enabled to attend four or five meetings every week, beside the duties of the Lords-day. Though often exceedingly crowded, our meetings have uniformly been solemn, and remarkably free from confusion. While we are happy in the most firm belief, that this has been the work of the Lord, and while we desire to ascribe most devoutly all the praise to him, we would not be unmindful of the means he has been pleased to use in its accomplishment. In the beginning of it, he raised up a young man in the midst of the western branch of the church to be the instrument of much good. He was a member of Williams College ; and although for considerable time he had entertained a good hope, as we believe, in the blessed Saviour, and had felt and believed that it would be his duty to enter the ministry, he had not yet seen his duty clear to make a public profession. His father had designed him for a Congregational minister, but it appears the Lord had different determinations. He felt it now his duty to own Christ openly. He had been sprinkled when a child, but could not realize *that* to be "the answer of a good conscience toward God" for himself ; nor find that infant sprinkling was a doctrine of the Bible. Yet he could not be willing to become a Baptist. His own inclination, his worldly interest, his father's house, and his numerous relatives and friends, were all in opposition to such a

courte. At length, however, he was constrained to turn his back upon them all, to "leave father and mother, and to take up his cross and follow Christ," "being buried with him by baptism." After this, we gave him our approbation as a preacher, and the Lord also has approved, and greatly blessed his labours.

The ordinance of baptism, on the administration of which great assemblies have attended, has been the means of awakening many. How different, how far different in their effects are the appointments of God from the traditions of men!—The preaching of the word has been greatly blessed. The labours of my brethren in the ministry, who have occasionally preached in this and the other parts of the church, have been crowned with great success; and especially at the time of the Hartford (formerly the Danbury) Association, held with us in the fall.

What shall we render unto the Lord for all his wonderful works?
I remain your affectionate brother in the hope of the gospel,

RUFUS BABCOCK.



MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

AS the season is approaching when it will be of importance that the friends of truth should exert themselves in behalf of this infant institution, it may not be improper to give some account of its origin and design.

A number of ministering brethren, with several intelligent private Christians, were deeply affected with the consideration, that many pious young men endowed with promising gifts, had no means of acquiring those subordinate attainments, which might contribute to their more extensive usefulness in the church of God. They were, therefore, desirous that provision should be made for the instruction of such. With these impressions, they came to a resolution to recommend the subject to the attention of the Boston Baptist Association. It met with the most cordial reception and support. A society was organized, and an executive committee appointed to manage its concerns.

The special design of this Society cannot be better expressed than in the third article of the constitution. "The object of this Society shall be to afford the means of education to young men of the Baptist denomination, who shall furnish evidence to the churches of which they are members, and to the executive committee hereafter named, of their personal piety and call to the gospel ministry."

Since the period of its formation, the Lord has given manifest tokens of his approbation. The Treasurer has received upwards of seven hundred dollars from churches and individuals. And our worthy Sisters, who are seldom behind us in labours of love, have united together in several places for the advancement of the same object. One generous disciple of Christ, whose name we are

not allowed to know, has authorized the President of the institution to draw for seven hundred dollars, to assist young men who are looking forward to the work of the ministry. These are circumstances of peculiar encouragement. Three young men are already pursuing their studies with the Rev. Mr. CHAPLIN of DANVERS; and have given satisfactory proof of their diligence and proficiency. But to extend the plan, and receive fresh applicants, the continued and increasing liberality of Christians is necessary. It is hoped that many arguments are not needed to enforce so plain, and momentous a duty.

Let it be remembered that the age of miraculous endowments has ceased; that, therefore the gift of tongues, and a solid and extensive knowledge of the holy scriptures, with an ability to communicate that knowledge, are not to be obtained by an instantaneous, supernatural impulse on the mind. It is here as in other pursuits, that "the hand of the diligent maketh rich." It will be acknowledged without hesitation, that God alone can teach his people and his ministers effectually; that, without Him we can know nothing; but it is equally certain, that He imparts instruction, and prepares his servants for successful service in the use of *means*.

There can be no doubt that many men whose knowledge has been very circumscribed, have been the honoured instruments of turning many to righteousness. They have been eminently useful in the stations assigned them by divine providence. But if under serious disadvantages they have done so much good; is it not rational to suppose, that with the blessing of God, they would have been more extensively useful had they entered on the work under more auspicious circumstances? I am persuaded, that many of these dear, and valuable servants of Christ would be among the first, to lament the inadequate opportunities they enjoyed; and to urge upon their younger brethren the importance of treasuring up a stock of information, on subjects of literature and theology, before they commence their ministerial career. The question ought not to be, With what degree of knowledge may a minister be useful? But, With what degree of knowledge may he be most extensively useful? And in determining this question, we ought to feel ourselves under the most weighty obligations to give every facility and encouragement to our young men, in the pursuit of their studies, which their situation may require.

There is another consideration of great weight. The intellectual improvement which is observable in the state of society. Within fifty years, a great and happy change has taken place in the views of parents as it respects the instruction of their offspring. It is a pleasing fact, that the means of a common education are now placed within the reach of almost all. Knowledge is more generally diffused through every class of the community; while in every section of our country there are some who have enjoyed the advantages of a liberal education, men of taste and science. How desirable, then, if a public teacher would command attention and

respect, that he should not only be equal but superior, in point of information, to the people, whom he is called to address.

But how is this information to be obtained? By what means are our young ministers to acquire and maintain that eminence in knowledge and wisdom, which will give them weight and influence in the sphere in which they may move? They are indeed, rich in piety, and natural endowments; but they are poor, as to earthly treasure; and are not able to meet the expenses of such an education as might be of inexpressible service to them, and the cause of truth all their days. We must come forward to their assistance. We must contribute a portion of the property with which we are entrusted. The great Head of the church requires it. "The earth is the Lord's and the fulness thereof." We are only his stewards. Do we desire to be accounted faithful stewards?— An opportunity of shewing our love to his cause will soon be presented. At the last Boston association it was recommended to the churches, that, at some convenient time in the course of the summer, they should have collections in aid of this important object. It is hoped that the recommendation will not be forgotten, and that our churches will discover a liberality of spirit not surpassed on any former occasion.

Brethren! "be not weary in well doing." But encourage yourselves by looking forward to the period when you shall reap the fruit of your charity, in the enlightened zeal, and distinguished usefulness, of those men of God who have commenced their public labours under your fostering care.

REPORT OF THE BOSTON BAPTIST FEMALE EDUCATION SOCIETY.

Beloved Sisters,

As with the revolving seasons, the period of our first annual meeting has arrived, we deem it proper, that the Board lay before you their proceedings during the last year.

We cannot boast of an overflowing treasury, as our means are limited, and not many members have been added to our society since its first organization; yet we flatter ourselves, that with united efforts, we have been able to give assistance where it was of essential service; and we hope the hearts of other female friends will be opened, to participate with us in the pleasure of contributing to the pecuniary resources of pious young men, whose finances are too circumscribed to be adequate for the supply of all their wants. Brilliant talents are often obscured by a combination of local circumstances, and need the fostering hand of patronage to call them into action. Imagine to yourselves the situation of a young man, rejoicing in the love of Christ, and made fully sensible of the depths

of wretchedness and misery from which he has been redeemed. He most ardently wishes to convince his fellow-creatures of their impending danger; but feels himself destitute of those qualifications requisite for a preacher of the gospel. He longs to attain them, but the hard hand of poverty lays heavy upon him. He is led thus to interrogate himself: "What shall I do? What course shall I take in the present uncultivated state of my mental faculties? Under these embarrassments, how can I hope to succeed in declaring to a sinful world, the necessity of repentance, and faith in Jesus Christ as the only ground of hope for salvation? *Wo is me if I preach not the gospel.*" But the chilling influence of penury blights all his wishes! and he knows not where to turn for aid, till some friendly hand points to the "*Education Society.*" From this source, the door of knowledge is opened to his view. His ardent genius bounds at the prospect. All the energies of his mind are called into action; and while with unremitting zeal he explores the regions of science, it is the earnest desire of his heart, that human literature may be usefully employed as the handmaid of heavenly wisdom. Though not under the dominion of a vain ambition, he is nevertheless desirous of obtaining such acquirements as shall comport with the general usages of his country, and which will enable him to support an appearance of propriety and respectability.

Whilst we consider ourselves collectively as an Auxiliary to the *parent Society*, let us esteem it our pleasure and privilege, to lighten the burden of anxiety on the minds of such young men as are under their patronage; and with a sisterly kindness attend to the supplying of their wardrobe or other wants, that may not come under the cognizance of the Trustees of that institution.*

With these views, we have made such appropriations of your funds, as will be exhibited by the account current of your Treasurer.

The subject is important; let us endeavour to stimulate others to engage with us, in smoothing the brow of care, and encouraging the hearts of those young brethren, who are willing to give up all lucrative employments and prospects of amassing the treasures of this world, for "the unsearchable riches of Christ," and the satisfaction of teaching others to "seek for the Pearl of great price." Our feeble efforts are accompanied by our fervent desires, that they may be happily instrumental in turning many to righteousness, and afterwards shine as the stars for ever and ever.

In behalf of the Board,

SARAH LINCOLN, *Secretary.*

Boston, April 25, 1816.

* Any article for clothing, will be gratefully received by the Treasurer of this Board. We are led to give this notice, from having seen an account of several Female Societies at the Westward, who contribute liberally to missionary purposes in various kinds of clothes, manufactured by themselves.

NEW-YORK FEMALE MISSIONARY SOCIETY.

TO THE BAPTIST BOARD OF FOREIGN MISSIONS, &c.

Dear Brethren in the Lord,

BELIEVING you will be pleased to hear of the progress of our infant society, we present you with the following statement. When we first commenced, we were between thirty and forty in number; but have now, through the blessing of Providence, increased to one hundred and thirty-two: this being only the second year since our organization. We trust it will rejoice your hearts, and that you will help us to praise the Lord for his goodness to us.

It is indeed a pleasing sight, to see so many of our dear sisters, engaged in promoting missions at home and abroad. O that the Lord would shower down blessings upon all his people, and grant you and us, much of his soul-reviving presence. We shall then be willing to make almost any sacrifice to assist in sending the glad tidings of a dear Redeemer, to those who are perishing for lack of knowledge. God's promises are exceeding great, and precious, and he will fulfil them all in his own good time. For he has said, that his word shall not return unto him void, but shall accomplish that which he pleaseth. And we believe the work in which we are engaged will be prospered, if we have for our ultimate end, the declarative glory of God, in the salvation of souls. Will not our boldest exertions be excited by the heroic zeal and fortitude of our dear brethren and sisters, who have left their native land, and are gone to teach the ignorant, and to preach the precious gospel of Christ, to the deluded, idolatrous heathen, who are now sitting in darkness and in the region of the shadow of death? We who have a hope in Christ, ought certainly to aid as much as possible, in this great and glorious work; especially when we remember, that it is sovereign grace alone, that hath made us to differ from them.

We trust the Lord has been with us, and will still continue to support and strengthen our feeble endeavours. We are encouraged from what has already taken place, to continue our exertions. Our meetings are generally precious seasons. We know that our blessed Lord appeared to his dear disciples, when they assembled, the doors being shut. His power is the same, and we trust we have his presence, when we meet. It is indeed animating to hear, that the Lord is pouring out his Spirit in various places, not only in our own, but in distant lands; that many of the poor Africans have been brought to rejoice in God their Saviour. What a mercy that Jesus reigns! That all who are brought (of whatever nation, kindred, and tongue,) to rely on that precious Saviour, will be accepted! He hath said, "Him that cometh to me, I will in nowise cast out." We rejoice in the belief, that "The kingdoms

of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The Saviour's example, who went about doing good, ought to stimulate us to persevere, and improve the talent that our heavenly Father has given us. In a short time we must appear, to give up our final account. The Lord preserve us from being like the unfaithful steward, who hid his Lord's money. We have here inclosed the money we have received during the last year; the amount is *three hundred dollars*. We pray the Lord to bless this mite, and render it subservient to his cause; to strengthen our faith, increase our hope, add many more unto our number, and encourage you and us to go on our way rejoicing in God our Saviour. That the Lord would bless this, and all other institutions for the spread of the gospel, is our sincere prayer.

By order of the Board of "The New-York Baptist Female Society for promoting Foreign Missions."

CA HARINE WALLACE, Corresponding Secretary.

April 1, 1816.

ADDRESS TO A MINISTERIAL CANDIDATE.

MR. EDITOR,

THE following address was delivered by the Pastor of one of our churches to a young brother, at the time of his approbation as a candidate for the ministry. If, in your opinion, it would be useful to others who are looking forward to that great work, you will confer a favour by inserting it in the Magazine. HOSPES.

My dear Brother,

IT devolves on me to inform you that this church, of which you are a member, from their knowledge of your Christian experience, your views of truth, your general deportment, your gifts, and your exercises with reference to the work of the ministry, are satisfied that the Saviour has called you to preach the gospel. They have unanimously agreed to approbate you as a licentiate in the ministry.

While I express my satisfaction at the event of this evening, and the lively interest which I cannot but take in your future course, allow me to make a few observations which the present occasion suggests.

Let it be your aim to maintain daily intercourse with Heaven. Talents, however splendid, if not connected with piety, can secure neither comfort nor usefulness to their possessor. Those who have gone before you in this service, have found that their freedom, and happiness, and success in the pulpit have generally been proportioned to their devotion in the closet. If, therefore, you would be useful, live near to God.

A young minister is exposed to many temptations. It is of importance you should know them, that you may either avoid or suc-

cessfully resist them.—Should your labours be approved, they will, perhaps, at times, be unreasonably applauded.—Beware of the intoxicating effects of praise. Be not vainly puffed up. Remember that it is God who maketh us to differ; that whatever we have, has been received; and therefore we ought not to boast as though we had not received it.

Nothing will secure to you the affection and confidence of Christians so much as unfeigned humility. It is the loveliest garment in which a minister of Jesus can be clad.

Should you meet with discouragements from within and from without, be not surprised nor depressed. Nothing of importance was ever achieved without meeting with obstructions and difficulties. But encourage yourself in the Lord your God, recollecting the assurance of him who has said: ‘Lo, I am with you alway, even unto the end of the world.’

It is probable that you will soon enter on a course of studies preparatory to your fully engaging in the work of the ministry. Two things will claim your special regard,—*diligence*, and a sense of *dependence upon God*.—It is a maxim with which you are well acquainted, that “the hand of the diligent maketh rich.” Paul exhorted Timothy, ‘to give attendance to reading, to meditate upon these things, to give himself wholly to them, that his profiting might appear to all.’ Let this charge ever be remembered;—it is the voice of inspiration. But never forget that all your sufficiency is of God. Without Him, you can do nothing. Ever bear in mind the remark of Watts: ‘Study without prayer is atheism;—Prayer without study is presumption.’

Many serious Christians have raised objections against literary and theological seminaries, because they have seen young men come out of them vain, ostentatious, and almost devoid of spirituality. I consider such institutions of vast importance to our Zion, and therefore it is my ardent wish that those who enjoy the privileges of a seminary, may prove its utility by their improvement, their deportment, and their eminence in the church of Christ.

Should you become distinguished for your piety, your attainments, your fidelity and zeal, it will afford me a happiness which language cannot express. But should you depart from the faith or practice of the gospel, it will be among the severest disappointments in my life. I have no reason, however, for apprehending such a painful event; and I will not cherish such unwelcome and gloomy fears.

May the Lord Almighty bless you, my brother. Go forth in his strength and in the power of his might. Enter the highways and hedges of our world, and compel sinners to come in, that they may partake of the feast which Heaven has prepared; and whatever good may result from your efforts, ascribe the whole to that Divine Spirit, who descended on the primitive teachers, qualified them for their work, and rendered efficacious the messages they proclaimed.

REMARKS ON INDOLENCE.

[Extracted from a late periodical work.]

INDOLENCE is the fruitful source of almost every evil. It has a natural tendency to destroy our comfort, stagger our faith, shake our hope, spoil our peace, and involve us in the horrors of gloom and despondency.

It prevents our enjoyment of the sensible presence of God, and destroys that sweet communion with the blessed Redeemer, which is the life and glory of the immortal soul. It prevents our taking that active part in the service of God, which becomes us as rational creatures and professors of religion. It hinders us from discharging the relative duties incumbent on us as members of the great body. It robs God of his glory, and our fellow-creatures of their due.

In a word, it is utterly incompatible with the Christian life, which is represented as a scene of vigour and activity. Those figures which represent the most extraordinary exertions of body and mind, are made use of in the description of a godly life; such as "*watching, striving, running, wrestling, and fighting.*" The important objects proposed to our faith seem to call for the most powerful exertions of all our faculties, in the glorious pursuit. The glory of God, and the salvation of souls, are the objects proposed: of what infinite magnitude are they, and how forcibly they press upon our minds! Of what importance it is, then, that we, with unremitting ardour, press forward in the glorious conflict! With what zeal do the men of this world seek after transitory good! They rise early and sit up late, and eat the bread of carefulness; they call into exertion every power and faculty, both of body and of mind, in order to accomplish their purposes; they ransack sea and land, and leave no corner of the globe unexplored, if they have the least hopes of deriving any benefit thereby. Their nights are spent in care and anxiety, their days are labour and toil; indolence is driven from their doors, and laziness durst not enter their dwellings. And all this for earthly good, a poor perishing trifle, which in a few days they must leave forever.

Blush, Christian, blush! Wilt thou suffer thyself to be outdone in such a case? Shall the votaries of this poor perishing world, whose inheritance with all their joys must soon perish, discover so much zeal and ardour to obtain their sordid prize, whilst thou, with a most glorious object before thee, canst sit down easy and contented, bound in the silken chains of indolence, and folding thy hands together, doze away the precious moments which are bestowed upon thee for the most important purposes? For shame! Arise, shake off this deadly enemy—enter the lists with this mortal foe! Be no longer a slave to this hateful monster! but break his magic wand, destroy his fascinating charms. Arise from a bed of sloth; cry mightily to Him who is able to help in time of need; gird up

the loins of thy mind, and run the Christian race with patience and alacrity. Consider what strong motives are placed before thee, to induce thee to action. Noble examples are before thine eyes: imitate them, and let your laborious exertions in the cause of truth, bear witness to your zeal for God, and love to his people. Let the holy patriotism, the flaming zeal, and glorious labours of the ancient patriarchs, prophets, apostles and martyrs, together with the unwearied travels of thousands of the dear children of God in all ages, who counted no sacrifice too great for the honour of God; let these stimulate you to press forward in the service of your Redeemer. Shall we look back to ancient times only, for true devotion and ardent zeal in the best of causes? No, blessed be God, modern times furnish us with glowing examples; such as should raise the blush of shame upon our lukewarm cheeks.

The burning zone, with all its sickly horrors, the polar regions buried in almost uninterrupted frost, and covered with perennial snow, bear witness to the indefatigable attempts of many of the dear servants of God, who forsake father and mother, house and land, and almost all the comforts of civilized life, to bear the name of Jesus to poor perishing souls. Among others, we see a number of the fair daughters of Zion, leaving the land of their nativity, with all the endearments of the parental roof, braving the horrors of the briny deep, with all the dangers that may await them in the land of superstition and idolatry; for the love they bear to the name of Jesus, and the precious souls of their fellow-creatures. What a glorious pattern! Can we reflect a moment on the noble self-denial, the burning zeal, the unwearied labours and patient endurance of so many privations, which we discover in these self-devoted missionaries, and not feel reprov'd for our indolence? If ever there was a time, which in a more special manner called for the exertions of the children of God, it is the present. The camp of Israel is about to move; the silver trump is sounding an alarm, and the armies of the Lord begin to march. While the kingdoms of this world appear to be convulsed, and all earthly splendour uncertain, the glorious kingdom of the blessed Redeemer, in a silent, mysterious manner is progressing. The empire of Jesus is rising, the day of the Lord is at hand, and the signs of the times indicate that the day of the battle of the Lord of hosts is near. On the one side appear the powers of darkness, mustering their forces and preparing to defeat the great designs of *Jehovah*. On the other hand, we discover the glorious prince Emmanuel, collecting his sons from afar, and his daughters from the ends of the earth. The east and the west, the north and the south, have heard his voice. The isles of the sea have witnessed the joyful sound. Almost every breeze wafts to our delighted ears, some pleasing intelligence of renewed exertions in the cause of truth. An active spirit appears to be pervading all ranks and orders of people, from the prince to the peasant.

Societies are forming in all parts of Christendom, to disseminate the light of divine truth among those who have long sat in darkness.

Let us then arise, and engage with ardour in the glorious cause. Let us no longer indulge our indolent feelings, but devote soul and body, time and talents, with all our powers and faculties, to the advancement of the glorious interest of the Redeemer's kingdom.

RECENT REVIVALS OF RELIGION.

A GENTLEMAN from Skaneateles, under date of April 20, 1816, to his brother in this town, writes as follows, viz:—"God has been merciful to the inhabitants of this western country. Various parts have experienced plentiful effusions of the Holy Spirit, and we hope many have been brought to the knowledge and acknowledgment of the truth.

"The 2d. church in Marcellus has experienced a refreshing season from the presence of the Lord. About 50 have been baptized. In Sempronius, on the same side of the Lake, there has been a wonderful reformation!

In the midst of this good work, their Elder, R. Niles, was called by death into the world of spirits. He was one of the most godly and useful ministers in the Cayuga Association. His dying words were, "*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"

In a letter to the Rev. Mr. Winchell, dated TROY, May 6, the writer says—"Since the first of February last, there have been received into the Presbyterian church 98 members; into the Baptist 56, and into the Methodist 90; total, 244; and there are many more under conviction." Forty of those received into the Baptist church were baptized in one day, in the presence of 4 or 5000 people, from Troy, Lansingburg, Albany, &c. The remaining 16 who joined the Baptist church were baptized on the 5th. instant. On the baptizing the 16 at 8 o'clock in the morning, and the receiving the 98 into the Presbyterian church, the writer thus observes: "A more solemn day I never witnessed, and perhaps never shall again."

A letter from Bath of the 15th. instant, received by the Editor, mentions, that since the revival commenced in that place, 42 persons had been baptized, and numbers more were expected soon to go forward. What a glorious day! The Lord is gathering in his elect from the east, from the west, from the north, and from the south. May the whole earth be filled with his glory.

☞ The Treasurer of the Baptist Board of Foreign Missions acknowledges the receipt of 1,491 dols. 35 cts. from societies and individuals since our last. The particulars in our next.

MRS. SARAH WALLINGSFORD.

DIED in Plymouth, (Vermont) August 22, 1815, Mrs. SARAH WALLINGSFORD, wife of Mr. Joel W. of that place. In the 21st. year of her age, Mrs. W. was called to part with her affectionate father, and was herself arrested with sickness at the same time. These two afflictive providences were sanctified, as we have good reason to hope, for her everlasting good. She was brought to see her lost condition, and at length obtained a comfortable evidence of her interest in Christ; and after deliberately examining the subject, was baptized by the Rev. W. Elliot, of Mason, (N H.) April 29, 1807, and gave herself a member of the church under his pastoral care.

A few months after her baptism, she wrote to an absent brother as follows:—"I want to mention the goodness of God to my poor soul, who, of all his creatures, am the most unworthy and ungrateful. But I should fail in the attempt should I try to describe what I have lately felt of the love of Christ. All I can say is, that Jesus has renewedly manifested himself to my soul, as my God and my Redeemer. He has brought me into his banquetting house, and his banner over me has been love. O the sweetness of the love of Christ; it is inexpressible! I felt such an evidence of the presence of the Lord, that I thought I could say, *"This is none other than the house of God, this is the gate of heaven."*

Mrs. W. was enabled to adorn her profession by a holy, useful life. Previous to her marriage, she had been engaged for 8 or 9 seasons in teaching a school. Her judicious counsels and faithful admonitions, will long be remembered by many of her young pupils.

In the month of April, 1815, she caught a heavy cold, which laid the foundation of her succeeding complaints. No very serious apprehensions were at first entertained; but her cough increasing, with some other dangerous symptoms, alarmed the fears of her friends. At this season she wrote her brother as follows:—"The Lord is good to me. I am a little more comfortable. I have been thinking of living, and of dying; and which I should choose, I can hardly determine. Through grace, I enjoy a good degree of calmness. I trust the Lord will carry me through whatever is before me."

The Lord's-day before her death, she appeared very happy in her mind: calling her husband to her bed-side, she (with a cheerful countenance) conversed freely on the near prospect of exchanging the company of her friends on earth, for the happy society of saints and angels above. Exhorting her companion to be submissive to the will of God, and faithful in the cause of Christ.

Early on Tuesday morning she complained of being faint, but soon revived again. About half-past seven she said to her sister, "I believe I am going."—Her husband being called in, she said,

“Do pray for me, that God would be with me now in this trying hour.” Soon after, she thus expressed herself—“Dear Jesus, leave me not—manifest thyself unto me as *my* Saviour. Thou didst die for poor sinners; I am a poor sinner. O come and take me to thyself; I cannot go except thou comest. Come, Lord Jesus, come quickly—Into thine hands I commend my spirit.” She uttered many more expressions to the same import, and continued to pray and to exhort all around her to “remember eternity,” until about 8 o’clock in the morning, August 22, when she fell asleep in the arms of Jesus. Her remains were interred on Thursday following, when a very solemn and affecting discourse was delivered by Rev. J. Going, of Cavendish, from Psalm cxvi. 15.

Died in Cumberland, on the first of April, of the prevailing epidemic, the Rev. JASON LIVERMORE. He had not the charge of any church; but was (it is believed) on a mission, when death called him off from his work. He was favoured with a hope, full of immortality.

DEATHS OF MINISTERS IN VIRGINIA.

IN the State of Virginia, within two or three years past, an unusually large number of Ministers have been removed from their labours on earth, to their rest in heaven. The following are among the number, viz: Theodorick Noel, John Sorril, Bernard Todd, John Gayle, John Lindsey, James Greenwood, Iverfon Lewis, John Baldwin, William Brame, Peter Winne, Jeremiah Moore, John Turner, David Mc Cargo, William Baskett, Benjamin Bales, and William Clopton. This long list is taken from a letter from the Rev. Benjamin Watkins, of Powhatan county, Vir. dated Feb. 23, 1816, to the Editor.

“The above ministers, says Mr. Watkins, or the most of them, had the pastoral charge of churches, and were pious, godly men. What does it indicate when we see labourers laying down their hooks, their scythes, &c.? It denotes that night is coming on, and that they have done their work. So when we see the ministers of Jesus laying down their Bibles, and leaving their respective flocks, it denotes that a time of darkness, a night season is coming on; a time of ignorance and superstition. Then will those ravening wolves and beasts of prey, who have been lurking in the dark places of the earth, show themselves. May the good Lord deliver us from them.

“There are a number of churches among us destitute of Pastors, and none to break to them the bread of life, or to administer ordinances.”

Will not Christians cry in earnest, *Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.*

MRS. SARAH CHAPIN.

MRS. SARAH CHAPIN, late consort of Rev. PELATIAS CHAPIN of Campton, N. H. was born in Springfield, Massachusetts, June, 1747, of respectable parents. She possessed a mind which, improved by education, gave her a pleasing character in the path of civil life. Yet while young she saw her depravity, and her need of an interest in the merits of the Redeemer. The manner in which she was brought to attend to the concerns of her soul, was a little singular. Being naturally fond of reading, one day when visiting one of her friends, she saw *Hervey's Meditations*, and said she wished to borrow the book. Her friend replied, I imagine you have a notion to be religious. She said no more about borrowing the book; but reflecting afterwards that she had neglected borrowing a religious book for fear of being reproached, gave her such painful feelings, that she soon sent and bought one, which was a means of increasing her serious impressions. She continued some time much impressed, fearing that she should be given up to hardness of heart, and her soul be forever lost. One night after she had retired to bed, she found her distress was gone. She arose, and went into a room where a religious woman slept, and told her that her conviction was gone, and that she feared she was given over to blindness of mind. She appeared greatly distressed, because she was no more distressed. She wondered the woman appeared no more alarmed at her dreadful situation. She however soon found a decided change in her views and exercises, and began to hope she had *passed from death to life*; and not long after made a public profession of religion in a Congregational church. Although sensible of a change in her mind, she could not state the day. But some years after, when she was married and settled in Vermont, such a revival of religion took place as she had never before seen, which gave her an opportunity of hearing others state what God had done for their souls. This made her own past views so plain, that she could remember where and when her soul first submitted to sovereign grace, and had a pleasing view of Christ in the truth of his word as her Saviour and King, to rule in and reign over her. From that time her mind was fruitful in Christian knowledge and experience. She would often say, "I can no more live on past experience than my body can be refreshed by past food." For nearly fifty years, she adorned a Christian profession: yea, it has been confessed, that where the failings of professors have given pleasure to a vain mind, that nothing could be found in her character to feed such vanity—and yet but few appeared to see more imperfection and depravity than what she saw in herself; often would she with an emphasis repeat from the "Songs in the Night!"

"This wretched heart will still backslide,
 O what deceit is treasured here!
 'Tis made of vanity and pride,
 What fruits of unbelief appear?"

My base ingratitude I mourn,
 My stubborn will, my earthly mind ;
 My thoughts how vain, to rove how prone !
 To every evil how inclined ?
 Could creatures look into my breast,
 How would they gaze with strange surprise ?
 They'd hate me with a sore detest,
 And turn away their frightened eyes.
 To Jesus then, I'll make my moan,
 O cleanse this filthy sink of sin ;
 Jesus, thou canst, and thou alone,
 O condescend to make me clean."

By sickness and pain she was "in deaths oft," but her tribulations appeared to work patience ; under them she would often say, *thy rod and thy staff comfort me*. God chastises me with one hand, but he holds me up with the other. In new trials she often found fresh comfort and support from the word of God. Many have witnessed, when under trials, that in her they found a child of consolation, who would comfort others with the comfort wherewith she was comforted of God ; and she could say,

"Oft has my soul in secret bless'd
 Affliction's chastening rod ;
 It weans me from the creature's breast,
 And brings me near to God."

She pitied those whom she saw in affliction, and those who trusted her as a friend, never found that in her they placed mistaken confidence. Those who appeared to be the friends of Zion, she treated with great freedom, in things pertaining to the kingdom of God, and appeared much more delighted with them, than in speaking of her own attainments. She was esteemed and recommended in several Congregational churches, while she walked with them ; but in the year 1806 her attention was called anew to the *subjects and mode of baptism*, by reading the sermons published by Mr. Merrill* on that subject. She now saw that she had not, as she ought, bestowed proper attention on the subject, by *searching the scriptures whether these things are so*. She therefore read her Bible with impartiality, to find the right way of the Lord in the order of his house ; and was at length fully convinced, that she had no baptism, supported by the example and authority of the great Head of the church. After stating to the church of which she was a member, her views of the subject, with Christian meekness and fortitude, she went down into the water, and was baptized, July 21, in the year 1806, and in the sixtieth year of her age. In this profession she was steadfast till her death. Conscious that baptism is before communion in the order of the church, she was a *particular communion baptist*. Her change of sentiments, however, did not change her candour and charity towards other Christians with whom she could not agree in the order of the church. With such she cultivated friendship in gospel simplicity.

* A tenth edition of these Sermons is published, and for sale at the Bookstore of James Loring, No. 2, Cornhill. Price 37 cents.

To her, the language of strife, bitterness, and slander were very painful. She was fond of retirement from the noise of the world, and would often say, I do not wish to know how "the nations serve their gods." She often repeated from Erskine,

"When I'm in company I groan,
Because I then am most alone."

She observed the Lord's day with great strictness and faithfulness, her Bible and her closet were employed in pious devotion. She often expressed from the Songs in the Night ;—

"Give me the Bible in my hand,
An heart to read and understand,
And faith to trust the Lord :
I'd sit alone from day to day,
Nor urge my company to stay,
Nor wish to rove abroad."—And from Cowper,

"The calm retreat, the silent shade,
With prayer and praise agree,
And seem, by thy sweet bounty, made
For those who follow thee."

In the endearing relation of a wife, she was a traveller and companion in the kingdom of Christ. To her nearest friend, she was indeed *an help-meet for him*, to assist him to bear the burden of life, and to encourage him to commit himself and family to the Lord, when called to preach the gospel abroad. She would never complain of his long absence, but would welcome his return with thanks to the Father of mercies for his goodness to them while absent ; and could often speak of the comfort she had found at the throne of grace, in leaving her dearest friend to the care of a faithful God, by family and secret prayer.

As a parent, in the care of her only child, her authority was expressive of faithfulness and tenderness. No rash or bitter words, which excite rather than correct the passions of children, came from her lips, when called to administer correction or reproof ; when duty to her God and to her child, called her to the painful task, it was done with prayer to God for his blessing. For the salvation of the soul of her child, she seemed to travail in birth—Her earnest prayers, her flowing tears and faithful exhortations could witness, that she loved with the heart of a Christian parent.

She appeared much weaned from the world, and with calmness and submission would speak of the shortness of life, and of the vanity and uncertainty of all things here. She was faithful in her domestic affairs, to do the work of the day, in the day ; and then leaving the event with God, she trusted in his faithfulness, power, and goodness under the most dark and trying dispensations of providence. She would say from Newton's hymns :

Be still, my heart, these anxious cares,
To thee are burdens, thorns and snares,
They cast dishonour on thy Lord,
And contradict his gracious word.

Brought safely by his hand thus far,
 Why wilt thou now give place to fear?
 How canst thou want if he provide,
 Or lose thy way with such a guide.
 He who has help'd me hitherto,
 Will help me all my journey thro',
 And give me daily cause to raise
 New *Ebenezers* to his praise.

About four years before her death, she had a very painful sickness; but in submission to the will of God, she could say, "There's not a wave of trouble rolls, across my peaceful breast." She appeared willing to live or die, wholly resigned to the will of God, to leave her family and all with him. She would often ask to have the 146th. Psalm sung—"I'll praise my Maker with my breath, &c." On January 1st. she attended public worship all day, and was noticed to appear remarkably well for one in her feeble state. But on Wednesday morning following, she was taken with a violent fever, which bid defiance to the most powerful efforts of medical aid. Though she appeared free from mental derangement, her bodily distress was so great, that she could say but little respecting the state of her mind in the trying scene. She complained of feeling stupid, but manifested that she could resign herself to the will of God, and that "she would not live always." She appeared often in prayer, and was heard to say, "To whom shall I go but unto thee; thou hast the words of eternal life." On Friday evening about 7 o'clock she breathed her last.

Although not favoured with such sweet and transporting views of future glory, as have often been granted to the saints of the Most High, in a dying hour; yet blessed be God for many refreshing seasons which he had given her, in past instances of her life, in which her soul could rejoice in God her Saviour. In meetings for social prayer, pious women have witnessed her humble supplications at the mercy seat, for blessings which will be realized in the future glorified state of the blessed, who die in the Lord. It is recorded of a royal saint, "Singing women spake of Josiah in their lamentations." It may be said, many women speak of their departed friend in *their* lamentations.

Campion, June 1, 1815.

DEAR SIR,

I have given you a brief but very broken statement, of one who had special interest in my esteem as a friend and a Christian, long before the bonds were upon me, which are now broken by death. Though death now triumphs over my better half, I hope not over my better part. The "father of the faithful" was once called to bury *his* Sarah out of his sight. I have been called to bury *my* Sarah out of *my* sight. O for his faith! by which he saw and rejoiced in the day of Christ. In some instances, what he saw as future, has since been realized in our world; but many things stated by the prophets, and hoped for by the saints of old, are

to be accomplished, and at this day employ the faith and hope of the real friends of Christ. All who have fellowship with him and know the power of his resurrection in their hearts, are looking and waiting for his coming, and will rejoice to see his glory displayed, when his almighty power will be manifested in raising the dead. Then all who sleep in Jesus will rejoice, that the death of the body is to prepare the way for a display of the glory of Christ, when it will be seen that he hath the "keys of hell and of death." The faints will then see, and feel the force of truth in a more exalted strain, than what Paul knew when by faith he could say, "O death! where is thy sting? O grave! where is thy victory?" With such views I am not comfortless under the bereaving stroke, which now calls me to class my dear wife with others, who I hope have died in faith and now sleep in Jesus.

Under the stroke of God's hand, I find he supports me, and makes me know his strength in my own weakness. I need the same submission, which makes a thought of my own death a welcome reality. I have not omitted preaching since the death of my friend one sabbath; at her funeral I preached from Prov. xiv. 32. *The righteous hath hope in his death.* I was then, and am still supported by that power without which I can do nothing. My daughter and only child is bowed down heavily as one who mourneth for a mother; sometimes she finds the rod teaches as well as corrects. May we be interested in and have fellowship with all the saints.

Yours respectfully, PELATIAH CHAPIN.

ORDINATIONS.

ON Lord's-day the 24th. of March, the Rev. GEORGE PATTERSON was solemnly set apart as Pastor of the Baptist church, in Norfolk, Virginia, to fulfil the important office in conjunction with the Rev. Mr. Mitchell, of that place. A delegation from the Episcopal church, consisting of the Mayor of the city and another gentleman, waited on the brethren who were about to officiate, offering them and the Baptist church, the use of their large and elegant edifice on the occasion. The same obliging tender was afterwards made by the Rev. Mr. Patten in favour of the Presbyterian meeting-house. The services were opened, a great assembly being present, in the Episcopal church, by the Rev. Mr. White, of Philadelphia. Dr. Staughton preached the introductory sermon from 2 Corinthians, iii. 18—and afterward proposed to the candidate the usual questions. Brother White offered the ordination prayer, and proceeded to give an interesting and very impressive charge. The prospect opening before Mr. Patterson, who for three years has been under the patronage of the Education Society, is highly animating. He has enjoyed the unanimous call of the brethren there, and appears to live in their affections. A considerable revival of religion appeared to be commencing in Norfolk. Great numbers, for several successive days, came out to

hear the word, and young people assembled in lovely bands to ask the way to heaven. God grant that the expectations that were kindled on the occasion may be amply realized! Several ministering brethren from neighbouring churches were present. It was pleasing to see the different denominations in Norfolk almost forget the shades that divide them, and unite in common attachment to the doctrine of the cross.

On Wednesday evening, the 6th. of March, the Rev. BENJAMIN COLES of Philadelphia, was, by solemn ordination, set apart in full to the preaching of the gospel and the administration of its ordinances. The religious ceremonies took place in the Meeting-house of the first Baptist church of Philadelphia, and were as follow:

Introductory prayer by the Rev. Mr. Fleeason of Roxborough, Philadelphia county. Sermon by the Rev. Mr. Dodge of Wilmington, Delaware, from 2 Cor ii 16, last clause, "And who is sufficient for these things?" Interrogation of the candidate with respect to his Christian experience, call to the sacred ministry, belief of gospel doctrines, institutions, &c. by the Rev. Dr. Rogers of Philadelphia. Ordination prayer, with the imposition of hands of the presbytery, an affectionate address, and the right hand of fellowship, by the Rev. Mr. Grigg, of Lower Dublin, Philadelphia county. Charge to the ordained brother by the Rev. Dr. Holcombe, pastor of the Church. Concluding prayer and hymns by the Rev. Mr. Hewson of Kensington, Philadelphia. The assembly was numerous, the whole of the exercises impressive, and the most profound attention given throughout to the various devotional proceedings, by the lovers of our holy religion of several Christian denominations.

At Methuen, on the 8th. of May instant, Rev. CHARLES OTIS KIMBALL was ordained to the pastoral care of the Baptist church and society in that town. The following brethren officiated on the occasion. Brother William Batchelder, of Haverhill, made the introductory prayer, and preached on the occasion, from 1 Tim. iv. 16. The ordaining prayer was offered by Brother John Peak, of Newburyport. The charge to the candidate, was delivered by brother Thomas Baldwin, of Boston; and the right hand of fellowship was given by brother Daniel Sharp, of Boston. The Society not having a meeting house, the services were performed on a stage prepared for that purpose. The assembly (which was numerous and respectable) were accommodated with seats in front, and on each side of the stage, which was sufficiently large to accommodate the ordaining council, singers &c. The spacious heavens were stretched abroad as a canopy over their heads.

The day was pleasant, and the services were solemn, appropriate, and interesting. The singing, assisted by a select band, was performed in a very handsome style.

This infant church commenced its visible form, about one year

ago; since which time, it has increased to nearly four times its first number, which was only fifteen. May the Lord continue his smiles, and make of this little one a thousand.

On Wednesday, Dec. 19, 1815, was ordained to the pastoral care of the Baptist church and society in Hudson, N. Y. the Rev. JAMES G. OGILVIE. The sermon was delivered by the Rev. Lewis Leonard, of Poughkeepsie: the consecrating prayer by the Rev. Francis Wayland, of Troy; the charge to the Pastor, by the Rev. John Peck of Amenia, and the right hand of fellowship was given by the Rev. John Lamb. The exercises were solemn and impressive, and the audience respectable and attentive.

Lines on the Death of Mrs. HARRIET NEWELL.

BY A GENTLEMAN OF PHILADELPHIA.

SHALL marble monuments transmit to fame
 The well-earn'd honours of a hero dead?
 And wreaths of laurel 'twine around his name,
 Who on the altar of his country bled?
 For these shall grateful nations heave the sigh,
 And o'er their sleeping dust the tribute raise;
 While Christian warriors in oblivion lie,
 And from their deeds is held the meed of praise?
 No! for their glorious record is on high,
 And shines refulgent as the noon-day's sun;
 There shall it live when death himself shall die,
 And time his number'd revolutions run.
 These heav'n-born heroes trusting in the Lord,
 By faith wax'd valiant in the dreadful fight;
 Escap'd the edge of the vindictive sword,
 And put the alien-armies all to flight.
 Before whose sway the flames of fire were quencht'd,
 And savage-beasts with terror shrunk away;
 While sceptres from the loftiest kingdoms wrench'd,
 Trophies of vict'ry at their feet they lay.
 Their names shall live while mem'ry holds her seat,
 And history down to distant time shall bear;
 Their deeds, the faithful saint shall oft repeat,
 And wet their ashes with the falling tear.
 But hark! what sounds are these that pierce the heart,
 And thence educe the sympathetic sigh?
 Has Boanerges felt death's iron dart,
 And has his spirit soar'd to worlds on high?
 Or has a son of consolation run
 His heavenly race, and seiz'd the glittering prize,
 Which, by the glorious grace of GOD he won,
 And now enjoys, triumphant in the skies?
 A FEMALE WARRIOR in the bloom of youth
 Has fought the fight, and conquer'd, tho' she fell
 A willing martyr in the cause of truth,
 An humble follower of Emmanuel.
 Her spirit caught the Missionary flame,
 And long'd to bear to dark Hindostan's shore,
 The favour of her blest Redeemer's name,
 That the poor Hindoos might his grace adore.

Left the dear objects of the tend'rest ties,
 Her widow'd mother, brethren, friends, her all;
 And o'er the raging billows thither hies,
 Obedient to her blessed Master's call.

Scarce had they reach'd that gloomy, pagan land,
 When persecution rear'd her hid-ous form,
 Drove from its shores this little pious band,
 Again to buffet with the threat'ning storm.

Now to Mauritius' sultry climate bound,
 Their way they urge across the boisterous sea;
 T' unfurl the standard of the cross, and found
 The glorious vict'ry gain'd on Calvary.

Few setting suns had grac'd the western sky,
 Ere pale disease her tender frame invades,
 The spectred messenger of death drew nigh,
 And in its bloom the lovely flow'ret fades.

On the dear bosom of her SAVIOUR GOD,
 She lean'd and breath'd her life out sweetly there;
 And angels bore her to that blest abode,
 Where sin nor sorrow, pain nor death appear.

Far hence, enshrin'd within their kindred earth,
 Lie cold and mould'ring in their dark retreat
 The virtuous relics of departed worth,
 That breast where ev'ry grace was wont to meet.

To that dear spot when shades of eve prevail,
 Shall fond affection oft delight to roam,
 There will her partner tell his mournful tale,
 And long for angels' wings to bear him home.

Let the green turf press gently o'er her dust,
 There rest in hope till Christ shall bid it rise
 At the great resurrection of the just,
 To meet the Saviour from the op'ning skies.

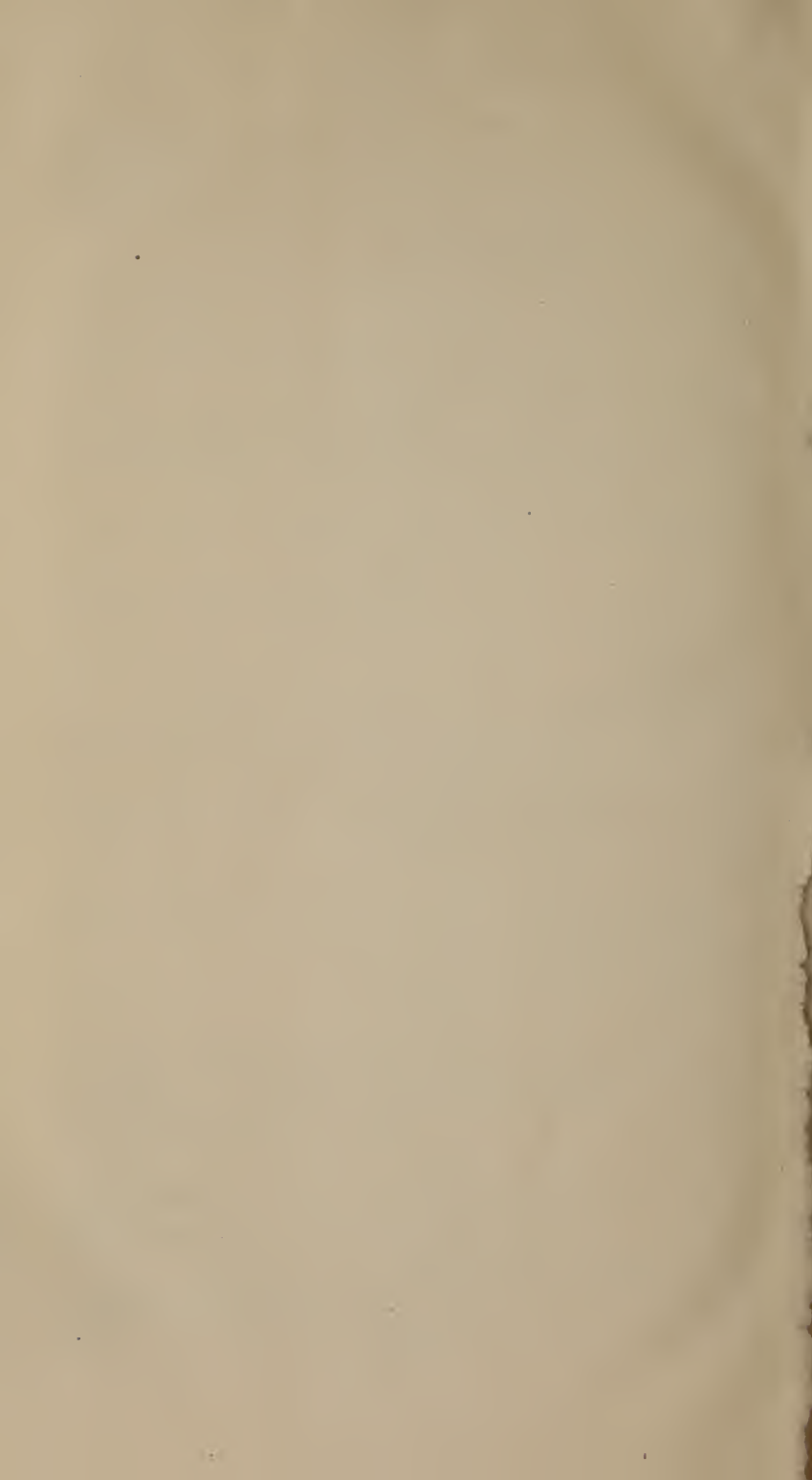
Near to her ashes let the cypress bloom,
 And o'er her head the weeping willow wave,
 While zephyrs breathe a requiem by her tomb,
 And tell her vict'ry o'er the boasting grave.

On airy pinions bear to India's shore,
 And as ye glide, the wretched heathen tell
 The doleful news that Harriet is no more;
 In forrowing numbers sound her funeral knell.

No more shall Haverhill that form behold,
 Nor friendship greet her in the social sphere;
 Nor hear those lips her fervent zeal unfold,
 Where prayer and humble piety appear.

No more the effusions of that heav'n-taught pen,
 That spoke humility in ev'ry line,
 Shall fill with pious warmth the heart again,
 Or feast the mind with sentiments divine.

Far from these scenes of wo her spirit flies,
 Where parting friends shall ne'er disturb her joy;
 There faith and hope in full fruition rise;
 And praise and rapture all her pow'rs employ.



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